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New Literature

OLD TESTAMENT

BOOKS

HARVEY-JELLIE, W. Ezekiel: His Life and Mission. (*Bible-Class Primers*.) Edinburgh: Clark; imported by Scribner. Pp. 99. \$0.20.

A handbook intended for use in Bible classes for adults, and well adapted to its purpose.

ARTICLES

SKIPWITH, G. H. The God of Sinai and Jerusalem. *Jewish Quarterly Review*, April, 1905, pp. 489-513.

On the supposition that Yahwism had its origin in the worship of the moon-god, Sin, who was worshiped in Ur and Harran, the author proceeds to indicate points of connection between Israel's religion and the worship of Sin. These are found in (1) the name Ur, taken as an appellation of Sin, and occurring in such names as Uriah (=Ur is Yahweh), and Uru-Šalimru (=Ur, i. e., the moon is full), the old name of Jerusalem; (2) the words Urim and Thummim, which are to be interpreted as "Brightness" and "Wholeness," and represent, respectively, the bright crescent of the moon, and the dim, unlighted disk; (3) the large place held by moon-feasts in the cultus of Israel; (4) the probability that the bull-worship of Bethel is allied to the worship of the moon, the point of connection being found in the horns of the moon; (5) the creative energy ascribed to the moon in the religions of Babylonia and Egypt.

GORDON, A. R. Wellhausen. *Expositor*, April, 1905, pp. 257-75.

The conclusion of a study of Wellhausen's life and work begun in an earlier number. It consists mainly of reviews and estimates of two or three of Wellhausen's great books.

SMITH, G. A. Jerusalem from Rehoboam to Hezekiah. *Ibid.*, April, 1905, pp. 306-20; May, pp. 372-88.

CARR, A. The Eclectic Use of the Old Testament in the New Testament. *Ibid.*, May, 1905, pp. 340-51.

KÖNIG, ED. On the Origin of Jewish Prophetism. *Homiletic Review*, May, 1905, pp. 356 f.

A reply to the arguments of those who maintain that Hebrew prophetism was borrowed from the Canaanites. Against the probability of this, König urges (1) the unlikelihood of the followers of Jehovah, as rigid opponents of everything Canaanitish, having taken over such a prominent institution as prophetism from the Canaanites; (2) the incorrectness of the assumption that religious life was practically non-existent in Israel until the days of Samuel, when this new importation from Canaanitism is supposed to have taken place.

HAUPT, PAUL. The Poetic Form of Psalm XXIII. *American Journal of Semitic Languages and Literatures*, April, 1905, pp. 133-52.

ARNOLD, W. R. The Interpretation of קָרְנִים מִידָּך לְ, Hab. 3:4. *Ibid.*, April, 1905, pp. 167-72.

This phrase is to be rendered, "he has horns that reach below his hand," the reference being to long braids of hair, which are a source of pride to Arabs even now, and are commonly designated "horns."

OLMSTEAD, A. T. The Fall of Samaria. *Ibid.*, April, 1905, pp. 179-82.

A study of the Hebrew and Assyrian narratives of the fall of Samaria, resulting in the conclusion that the city was captured by Shalmaneser in 722 B. C., as related in the Old Testament account, rather than by Sargon, in 721 B. C., as is more commonly supposed.

DENIO, F. B. The Authority of the Hebrew Prophets. *Bibliotheca Sacra*, April, 1905, pp. 287-303.

The conclusion of an article begun in the January number, which seeks to show the probability that the Hebrew prophets received their message and arrived at their consciousness of its divine authority, not by meditation and reflection, but by direct communication with Jehovah in vision or other manner not understood by us.

KYLE, M. G. New Light from Egypt on the Sacrifices. *Ibid.*, April, 1905, pp. 323-36.

The author's conclusion is "that not a single one of the great underlying ideas of the Hebrew system of sacrifices is found in the Egyptian system."

KÖNIG, ED. Is Joseph Forever Lost to Us as a Real Historic Person? *Methodist Review*, May-June, 1905, pp. 345-50.

A brief review of the arguments against the historical character of Joseph, with the purpose of showing their weak and inconclusive character.

GODBEY, A. H. Recent Criticism of Habakkuk. *Reformed Church Review*, April, 1905, pp. 196-214.

A defense of the unity of the book of Habakkuk against the criticisms of Giesebricht and Stade.

RICHARDSON, E. C. Oral Tradition, Libraries, and the Hexateuch. *Princeton Theological Review*, April, 1905, pp. 191-215.

A citation of evidence intended to show that the supposition of the absence of *written* documents in Israel prior to *ca.* 1050 B. C. is impossible. The evidences cited are the Tel el-Amarna letters, the Moabite stone, the tables of the decalogue, the libraries of Babylonia and Egypt, and the use of papyrus in Canaan at an early date as shown by the report of Wen-Amon.

GUÉRINOT, A. Le culte des morts chez les Hébreux. *Journal asiatique*, November-December, 1904, pp. 441-85.

A concise and intelligent résumé of the important facts relating to the problem of the existence of ancestor-worship among the Hebrews.

SPEER, J. Zur Exegese von Hiob 19:25-27. *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. XXV (1905), pp. 47-140.

The first sixty pages of the article present a history of the interpretation of this famous passage from Job. The conclusion of the author's own study of the passage is that vss. 26 and 27 are an interpolation, and that vs. 25 expresses Job's conviction that he has a vindicator who will present himself as the last participant in this debate with the three friends, and will enter judgment in favor of Job and in condemnation of his accusers.

ROTHSTEIN, G. Amos und seine Stellung innerhalb des israelitischen Prophetismus (mit einem Exkurs über Ort und Dauer der Wirksamkeit des Amos). *Theologische Studien und Kritiken*, April, 1905, pp. 323-58.

This discussion of the place of Amos in the development of Israelitish prophecy is intended to demonstrate the error of those scholars who, like Wellhausen and Smend, represent Amos as the "founder of a new phase of prophecy," the "creator of ethical monotheism." Working along lines similar to those already followed by Giesebricht, Meinhold, and Kautzsch, the author seeks to show that Amos introduced nothing new; that he merely intensified or emphasized teachings already promulgated by Elijah, and the J and E documents.

NEW TESTAMENT

BOOKS

MATHEWS, SHAILER. The Messianic Hope in the New Testament. (*The Decennial Publications*, Second Series, Vol. XII.) Chicago: The University of Chicago Press, 1905. Pp. xx + 338.

STELLHORN, F. W. Kurzgefasstes Wörterbuch zum griechischen Neuen Testament. Zweite verbesserte und vermehrte Auflage. Leipzig: Dörfling & Franke, 1905. Pp. vii + 158. M. 3.

ARTICLES

BURTON, E. D. The Present Problems of New Testament Study. *American Journal of Theology*, April, 1905, pp. 201-37.

A paper read before the International Congress of Arts and Science, St. Louis, September 23, 1904.

MERRINS, E. M. Did Jesus Die of a Broken Heart? II. *Bibliotheca Sacra*, April, 1905, pp. 219-44.

This medical investigation of the immediate cause of Jesus' death shows that it was not a broken heart.

NOLLOTH, C. F. The Resurrection of Our Lord and Recent Criticism. *Hibbert Journal*, April, 1905, pp. 529-42.

Against the positions of Schmiedel and Henson, the resurrection is argued for as objective fact.

"ROMANUS." The Historical Jesus and the Christ of Experience. *Ibid.*, pp. 574-84.

LOCK, W. Notes on the Gospel according to St. John. *Journal of Theological Studies*, April, 1905, pp. 415-18.

FORRESTER, E. J. An Exegesis of James 5:14-20. *Baptist Review and Expositor*, April, 1905, pp. 213-21.

BARNES, T. The Epistle of St. Jude: A Study in the Marcosian Heresy. *Journal of Theological Studies*, April, 1905, pp. 391-411.

It is contended that the epistle was evoked by

the practices and teachings of the heresiarch Marcus, 135-60 A. D.

SCHIELE, F. M. Harnack's "Probabilia" concerning the Address and the Author of the Epistle to the Hebrews. *American Journal of Theology*, April, 1905, pp. 290-308.

The "Hebrews" of the epistle were not Jewish, but gentile Christians, who found in Abraham "the Hebrew" (=emigrant), the prototype of their religious experience, and thus called themselves Hebrews. While the article is stimulating and suggestive, it is not convincing.

RELATED SUBJECTS

BOOKS

SCHAEFER, H. The Songs of an Egyptian Peasant, collected and translated into German. English edition by Frances Hart Breasted. Leipzig: Hinrichs, 1904. Pp. XXIV + 148. M. 3.

ROBINS, H. E. The Ethics of the Christian Life, or the Science of Right Living. Philadelphia: Griffith & Rowland Press, 1905. Pp. 488. \$2.

ERMAN, ADOLF. Die aegyptische Religion. *Handbücher des Königlichen Museum zu Berlin*. Berlin: Reimer, 1905. Pp. 261. M. 3.50.

A brief and semi-popular summary of the religion of Egypt by one of the leading Egyptologists. The text is illuminated by one hundred and sixty-five illustrations. The treatment is primarily historical, tracing the development of the religion from the earliest times down through the Greek period.

Besides being an admirable handbook, and the only one obtainable on the subject, the little book is also a real contribution to the science.

ARTICLES

BREASTED, J. H. When Did the Hittites Enter Palestine? *American Journal of Semitic Languages and Literatures*, April, 1905, pp. 153-57.

A refutation of Professor Sayce's statement in the January *Biblical World* that Hittites were

found in Palestine as early as the Twelfth Dynasty (2000-1788 B. C.).

GODEY, A. H. The Place of the Code of Hammurabi. *Monist*, April, 1905, pp. 199-226.

An attempt to correlate this code with other great systems of legislation, and to show that it is such a code in its underlying principles as might be expected to develop among any people having attained a given stage of civilization. Hence points of contact and similarity with other codes are not necessarily evidences of interdependence or dependence upon a common original.

BARNES, A. S. The Gospel according to the Hebrews. *Journal of Theological Studies*, April, 1905, pp. 356-71.

The Gospel according to the Hebrews in its earliest form is identified with the Logia of Matthew attested by Papias. This developed later into a fuller gospel, composed perhaps "in imitation of the Greek gospel of Matthew, and out of the same sources"—a stage reached "not later than the close of the first century." This solution of the problem is open to objection from many sides.

BIGG, C. Notes on the Didache, III. *Ibid.*, pp. 411-15.

"The *Two Ways* is the work of Barnabas," and is thus early. At a much later time ("some time after the cessation of persecution") an Egyptian writer wrought it into its present form, using materials drawn from the Didascalia, Hermas, Clement of Alexandria, and an unknown gospel, and appending to the whole a church manual. These positions exhibit little that commends them.